Cardinal reveals Vatican II fraud

(*excerpt from pages 277-288 of book "The Final Conclave", by Malachi Martin. The action takes place during the beginning of the First Session of the Conclave, when Cardinal Koi-Lo-Po gives the floor to the American Cardinal Henry Walker.*)

Already, as Buff reaches his place, Koi-Lo-Po is calling out ---evidently with some personal pleasure, for he has a large smile as he speaks:

- "My Most Reverend Lord, Cardinal Henry Walker"!

Adlai Stevenson, who once had accepted a Coca-Cola from Walker, told one of his aides later that "even the bottle seemed to mean something special when he gave it to you." Walker has a way of investing the littlest action with ponderous significance. So now as he ambles painfully to the Altar, some papers in his hand, and then turns around to speak, all seems fraught with meaning. Earlier
in his life this man was the best educated Roman Catholic Bishop in his own country to have come on the scene in the past hundred years, and probably the finest public speaker of his generation. Fluent in three European languages, deeply read in theology and literature, a formidable antagonist in an argument, Walker was almost bound to end up in Rome. He was of the stuff whereof men of
power are made. At a certain moment his reputation as a gourmet was excessively commented upon and other traits were falsely ascribed to him.

- "Most Eminent President, I have been delegated to speak for a large group of most Reverend Cardinal Electors and in addition for many Cardinals who are not present here, and for many learned and pious bishops throughout the Church. And what I have to say will tell you much about those who have new things to propose to us. About the men who have stood here and offered to us their flowery plans that they compare with the thorns of our past deeds."

A glaze of anger burns in Walker's eyes.

- "Our message to the Electors of this august Conclave is sharp and dear: sharp and dear: The will of the majority of Bishops who participated in the Ecumenical Council during the sixties has been twisted. Their good faith has been betrayed."

There is a general muttering among the Cardinals. Walker appears to be out for blood with guns loaded.

- "The assent of the Council of Bishops has been used - I should say prostituted-for purposes that contradict their original intention... ."

Walker is stopped by a cry from among the Cardinals - nobody seems to know whose voice it is:

-"No lectures in moral behavior, please, Reverend".

Walker returns the barb.

-"Oh, don't worry, my Most Eminent Fathers and friends. I know to what you refer. I know what I am guilty of. I know, better than any of you. But, I believe in the grace of our Lord Jesus. I believe that it cleanses, that it makes the soul come alive again, that it quickens the spirit. And I believe that the Lord Jesus listens to the penitent, and that He punishes those who decry the sins already repented."

Another interruption:

- "Shame, Shame."

- "Imitate Your Eminence's Heavenly Father!" Walker shoots back, glaring in the general direction of the cry.

The Cardinal President intervenes, reminding the Electors of the decorum and mutual respect they must observe.

- "I thank you, Most Eminent Cardinal President, I thank you."

Walker then turns back to the Electors.

- "I would not have you in any doubt as to what .has happened, my Brothers, with the will of our Ecumenical Council-especially in view of the speeches we have listened to this morning. "I can speak firsthand because I participated in the Council. True, my own ambitions were then closely identified with the stances I took. I think, under God, that the accumulation of years and the bodily miseries the Lord has sent me since then, together with the years I have spent in this sacred City and my functions near the Holy Father-all this has sharply defined in my own memory all that happened."

He glances toward the place from where those derogatory cries came a little time ago.

-"Anyway, Brothers, be sure of one thing. I have no personal axe to grind in this Conclave.

"It would be ridiculous and ineffectual of me to review the entire Council here and now. But let me give you one typical exampLe, in order to substantiate my statement that there has been trickery and treachery and-worse than all that-betrayal of our duty to preserve and hand on the sacred traditions of the Church Apostolic."

Walker is already breathing heavily. He wipes his face with a large white handkerchief.

- "Everyone here is familiar with the document known as the CSL, the Constitution of the Sacred Liturgy. Let me take a few small points about that CSL."

He replaces his handkerchief in his left sleeve.

"Anyone who participated in the Council as I did-every session of it-as Terebelski did, as Riccioni did, as we all did, we old-timers'" .

Murmurs of "Ita!" come from about a dozen throats.

-"All of us knew-the 1,922 Bishops participating in the vote that the Canon of the Mass (the central portion of the Roman Catholic Mass) was, according to the will of the vast majority of those 1,922 Bishops, always to be said and to remain in Latin-"

He breaks off with an incredulous look, to emphasize his words. The drama of the pause brings full attention. He has chosen a point that has caused pain and strife and near schism. His own voice breaks the silence.

"Knew it? Did I say 'the Bishops knew it'? Let me be precise, Brothers. The Bishops did more. They *stated* it! They *legislated* it! Let me quote to you:

In Article 36 of that CSL, they said, “A particular law remains in force: the use of the Latin language is to be preserved in the Latin Rites.”

"These were our very words," and he brandishes a paper in his hand as though offering it to all present to read it for themselves. "Note that we Bishops commanded it. We used the imperative form: *servetur*. We did not advise. We did not recommend. We did not make a bland statement. We commanded! This was our will. The will of the Council. The Ecumenical Council. The Canon of the Mass was never to be said in any language but in Latin.

"Now, you all know that we Bishops of the Council made a distinction between the *presidential* parts of the Mass" - those that concern the priest as priest, as surrogate for Jesus - and the *popular* parts - those parts of the Mass which directly involve the people, such as the Gospel, the Epistle, the prayers for public well-being, and so on.

And we laid down in that same Article 36, paragraph 3 of the CSL, that the competent authorities were to decide whether-note the word “whether” - the vernacular language was to be used even in the *popular* parts. In other words, as far as we Bishops were concerned, the vernacular *need never* be used in the popular parts and *must never* be used in the *presidential* parts.”

-"I repeat yet again, we were 1,922 Bishops who voted on those very words. It could not' have been more clear.

-"Now, what actually happened to our Mass? To our Latin Canon? And, I might add, to Mass attendance?"

Walker's face reflects pure disgust.

- "Well, today, there are at least nine different vernacular Canons. There is no official Latin Canon of the Mass at all! That's what happened.

"But how? How could something so completely opposed to the will of the Council come about-and above all how could it come about in the name of the Council?

"I remember in 1965 just after the Council was finished, that monster which was created by trickery and plot-I refer to the post-Council Commission set up to implement our will, the will of the Bishops-that monster of a Commission was asked by about fifteen different national hierarchies and bishops from Europe, Asia, Africa, and America, about the Canon, the Latin Canon. What answer do you think the Commission gave them? Think a moment. I should leave it to your imagination, Reverend Fathers."

Walker grins wryly. "But if I did, it would probably be twisted by the enemies of the Mass. The answer that the Commission consistently gave was: 'Permission for dropping Latin and translating the Canon into the various vernacular languages will never be given.' This, if you please, was what we were told. So we all went home satisfied. "

Cardinal Thule is on his feet on a point of order.

-"Can the Eminent Cardinal substantiate these statements?"

Thule's agitation is obvious.

-"I have it here in a letter embossed with the Commission's coat of arms and Roman address; it is dated December 22, 1965.…"

"The Electors cannot see the letter, Reverend Brother. . . .

- "I have it in my hand!" Walker booms, peevishly waving a sheet of paper, "and you and the others may have twenty copies at my expense, if you wish…

- "Yes, but who signed that letter, Eminent Brother?

Perhaps it came from some lower echelon office of the Commission who …"

-"It is signed," Walker rasps, "by the Archbishop then at the head of the Commission."

He looks up and gazes at the Electors with an expression of disgust. The silence among the Cardinals is deathly.

-”That Archbishop was the man whom Paul was forced to fire from the Commission on the Liturgy. The reasons were very grave. "And more about the Archbishop shortly."

Walker tackles his main subject again.

- "How did it happen then, my Brothers, that the express will of the majority of Bishops was directly contradicted and contravened?"

Thule is on his feet again.

-"I think it is quite clear that the members of the Commission consulted the Bishops after the Council was finished, and that they merely formulated a general wish of …"

-"It happened, my dear and Venerable Brother," Walker's booming voice drowns out Thule's, "because it was decided in camera between half a dozen individual Bishops, three Cardinals--of whom my Venerable Brother was one - by the way- and a select group of theologians, the *periti*. Do you all remember the *periti* at the Council? Do you?"

Walker is looking around at them all now, like an old lion. shaking his head and glaring at every pair of eyes. "Do you?"

Buff is on his feet:

-"I would like to remind my Colleagues that the periti were picked by individual Bishops for their skill in tradition and in theological knowledge. And besides . . ."

"We have no need for a lesson from His Eminence on the meaning of the word 'periti.'

- Walker's sarcasm is as commanding as his anger. "Periti." He mouths the word as if it had a strange sound and a still stranger meaning. "Of course I One versed in something or other. In this case, in theology. We Council Bishops all had our periti. But the periti at this in camera meeting were more than mere advisors on theology. By the way, I should say meetings- but there was one particularly fateful meeting about what my Eminent Brother knows more than any of us." He looks again at Thule.
Thule had held a special meeting with the most progressive periti at the Council; and between them it was decided that they should seek to plant doctrinal "time bombs" within the text of the Council's documents which the Bishop would approve. A time bomb in this sense was a sentence susceptible of more than one interpretation. For the Bishops, such a sentence would have one meaning.
But later, as happened actually, the Commission would give another and sometimes totally different meaning to the seemingly innocuous phrase.

Walker has caused consternation in the Conclave. At least four or five Cardinals, mainly from Latin America, are on their feet trying to get permission to intervene.

One, Marquez, succeeds.

-"Our Brother, Cardinal Walker, will have to be sure to have proof of this grave accusation.".

- "It's all here, my Most Eminent Brother, it's all here."

Walker holds up still another sheaf of papers. He is smiling, but not pleasingly.

-"These cost me much work. Let me see now," he flicks over a few pages. "Ah yes!" A pause as he reads the names of the most controversial and modernist of the Vatican Council *periti*.

-"Is our Eminent Brother saying," Marquez insists on pushing Walker all the way, "that there was a sort of agreement between these men and others yet unnamed?"

-"Yes. I am! Even though everyone present had by now understood the meaning of what Walker was saying, his final affirmation that there had been nothing less than a plot to suborn the will of the Council is still a bombshell.

The President cannot bring the Cardinals to order.

Walker has nearly to shout in order to be heard.

-"I am saying precisely that, Reverend Brother. There was a cohesive, predetermined plan established by a small handful of Bishops and periti, a plan which we know now in detail, a plan which has been followed meticulously."

-"We must know, Eminent Brothers," Thule is glaring defiance, "we must know, what are the details of this- plot, this plan."

- "Very well! First: Place the time bombs, those ambiguous statements, in Council documents. In our official CSL, for example, a statement as in Article 21 which says:

'*The Liturgy is made of unchangeable elements divinely instituted, and elements subject to change*,' Or, in Article 33: '*Although the sacred Liturgy is above all else the worship of the Divine Majesty, it likewise contains abundant instruction for the faithful*.' Or, in Article 38: '*The revision of liturgical books should allow for legitimate variations and adaptations to different groups, regions, and peoples. especially in mission lands.*'

-"Now, Fathers, all such statements were understood by us Bishops in one sense, a conservative, traditionalist sense. Step number one was to get such statements into the official documents.

"Second step: Pack the post-Council Commission, set up for the implementation of our decisions, with people who would explode the time bombs. The general secretary of the post-Council Commission was Bugnini, Hannibal Bugnini.

"Step three: In the name of the Council-now disbanded and scattered to the four winds-send out a series of decrees, ordering changes. And coordinate these new and revolutionary decrees with the unofficial and unilateral changes started by complaisant and plotting Bishops and periti and priests in various dioceses of the Church. . .

- "I say again, I hope the Eminent Cardinal can substantiate all this by documents, proven and authenticated." It is Thule. And he is clearly agitated.

- "Your Eminence has a copy of every document I hold in my hands, and of every letter between His Eminence and the periti and the Archbishop in charge of the Comission and ..." Cardinal Thule rises to interrupt Walker again, but this time the President intervenes;

- "Please allow the Cardinal to continue." Walker glares around and then goes on.

"Step four: Translate the Canon of the Mass into the vernacular everywhere. And forbid, I repeat, forbid the Latin everywhere. And translate all liturgical books into the vernacular.

"Step five: Adapt the Liturgy of the Mass to eadi and every region and locality and language, so that there is no longer any uniformity throughout the world. And adapt it so that everywhere it is not regarded as a participation in the Sacrifice of Jesus on

Calvary. Instead, it is thought of as a communal meal of fellowship with emphasis on the Bible, particularly on the Old Testament, and on social problems. And let the laity, not the priest, have the principal functions. The priest should be merely a master of ceremonies."

- "What on earth has all this to do with the grave decision we have in hand?" It is Thule now taking a different tack to derail Walker's argument.

- "My Brothers," Walker appeals almost with a groan, "why indeed do I tell you all this? Merely and simply to tell you that the will of the Council has been prostituted and with it the entire act of your Catholic Faith, the Sacrifice of the Holy Mass. And to tell you that we should not, at this most crucial time, put our trust in the propositions of those who were implicated in such monumental deceit and corruption."

- "But how can the Cardinal neglect to mention the renewal which has followed the Council?"

Thule is not ready for the storm that breaks around his head.

- "Renewal?" Walker shouts the word. "Renewal?"

He rounds on Thule with a thunder of words.

-"Let me tell you what your renewal has meant. Let's take a few, cold, hard facts." He looks quickly through some of the papers on his table.

"Renewal should mean, principally, a greater zeal for the Mass, eh? A greater attendance at the Mass, eh? And more interest in the Sacraments, eh? And an increasingly influential function of the priest, eh? Greater, or at least, sustained conversions to the Church, eh? After all, these are the signs of renewal. How else can you speak of renewal if not in such terms?

"Well, look at the facts since 1965, when this cursed renewal, this so-called liturgical reform was initiated by our friends. Mass attendance since 1965 has declined. Enormously! England and Wales by 16 percent. France by 66 percent. Italy by 50 percent. U.S.A. by 30 percent. Renewal, eh?

"And priestly vocations. Again, decline. England and Wales by 25 percent, France by 47 percent, Holland by 97 percent. Holland! The showcase Church-where all seminaries have been closed since 1970! Italy by 45 percent. U.S.A. by 64 percent. Renewal! "And Baptisms. Again declinel England and Wales by 59 percent, U.S.A. by 49 percent.

"Nuns? A decline of 24.6 percent throughout the Church. Since 1965, 35,000 nuns have left the convent.

And 14,000 priests abandoned their priesthood.

"Renewal? Need I go on? And these are just random readings. Any of my Eminent Colleagues can have a copy of these documents." He throws the papers on the President’s table.

Then he turns to look at Thule and Buff.

-"And do you know, there is a funny twist to it all. And I am not talking about pop Masses, marijuana Masses, Masses with crackers and whiskey instead of bread and wine, teenage Masses with Coca-Cola and hot-cross buns-all part of your renewal, My Eminent Brothers! Do you realize that the Latin Mass is the only version of the Mass not generally allowed? Only allowed with special permission?

How do you figure that? You can have the Mass in any language EXCEPT!!!"-he roars the word-"in Latin!

And Archbishop Lefebvre and his Traditionalists are trounced for objecting while the plotters-yes, plotters – aren’t even scolded.

Walker sees both Buff and Marquez ready to jump to their feet, but he holds up his hand.

-"I will have finished in a little while. Please let me finish, Eminent Brothers.

"As to the other changes in the Mass, all surprises!

Every one!" Walker is referring to the scores of small changes in the words and ritual of Catholic worship and in the laws of the Church that have been forced on Roman Catholics for the last dozen years. "We Bishops never decreed Communion in the hand, for example.

We never decreed that the priest should face the people.

We never decreed that a table-again that idea of a meal and not a holy Sacrifice-should be used instead of an altar.

We talked over these things at the Council, and decided against every one of them!

Why were we not asked again? Who decided otherwise? I will tell you: That small group of periti, supported by a few Bishops and some Cardinals."

Buff does finally intervene:

- "Say what you will, Your Eminence, 1 do not believe it is prudent to insist that these changes were the result of a deliberate plan...•"
- "Now why, Eminent Brother, do you persevere in saying things like that? Why? Are you afraid? And can any one of my Eminent Brothers still think that all this was not deliberate?"

- "But to suggest that there was some sort of nefarious plan.•••"

- "I do, I do think that, Eminent Brother. Yes. I do. I do more than that. I point the finger at those Bishops and those Cardinals who have acquired memberships-profitable memberships, by the way-in anti-Catholic anti-Christian organizations, clubs, and the like."

Thule is on his feet.

- "I think that in such a grave case, not only is documentary proof needed, but His Eminence should have alerted the authorities long ago."

"Well, as a matter of fact," Walker answers, almost sma- cking his lips, "as a matter of fact, I have the documentary proof in my hands-you may have it if you want. And as a matter of fact, the Camerlengo has had that documentary proof for well over three years." Then, to the whole group, "Why didn't you know about it? Well ..." he glances over at the Camerlengo. "Reasons of State, perhaps.…

"My Lord Cardinal Buff asked us moments ago, how has the Church come to this point? He did not, I realize, intend the question to be answered in quite this way, but I believe I have given you one example of how we have come to this point. And let me answer his next question:

Yes, it is time we broke with the past. Not as His Eminence meant, perhaps. But in this sense: That we all operate in complete frankness for the duration of this Conclave."

He looks around, over all the faces. "For, let everyone be put on notice: We have a sacred duty: to elect a successor to Peter and a Vicar for the Lord Jesus. I am deliberately restraining myself from all further comment for the moment. But, I say again, let everyone be put on notice: We will fight against any attempt on anybody's part- anybody, that is to say, outside the Conclave - to exercise even a minimum influence on the election of that successor and that Vicar. So help me, God!"

This last statement, its violence and the implication of collusion between some Cardinals and outside powers, brings a wave of murmurs and remarks.

Someone from the back cries out:

"Vetoes on the election? Are you implying that someone is breaking the law of the Conclave by bringing in a veto amongst us?"

In the past history of Conclaves various governments were given the right by Popes to veto an undesirable papabile; and Cardinals would come bearing a command from their King or Emperor to the effect that such-and-such a Cardinal could not be elected Pope.

- "Vetoes? Vetoes? Who's speaking of vetoes? And what finally is a veto? Haven't you all brought some sort of veto? The best of us!
"Do you think that my Most Eminent Brother, My Lord - Cardinal Artel, is going to sanction or lobby for a candidate whom he knows is unacceptable to the Carter Administration? Or that Cardinal Delacoste is going to support someone unacceptable to the people sitting in the Elysee Palace? Or Cardinal Franzus support someone unacceptable to Moscow? Candor, Brothersl We must proceed with candor.
"Now, of course, these most Eminent and Reverend Cardinals only know that someone is unacceptable. They have not been instructed by their governments to take any kind of action. No government official has told them to veto a particular candidate. But let's not be naive!"

- "I demand, Reverend Lord Cardinal President," Marquez is angry as he intervenes, "that the Eminent Cardinal clarify the situation and his words. Does he mean that the Freemasons have a finger in our Conclave, or that some of the super powers have influence behind closed doors here today?"

- "No. I am not referring to the Freemasons primarily, or even secondarily, although, my Eminent Brother, which of us would deny that the Grand Orient does not pull some puppeteer strings here inside our Conclave?

- "No. It is something far more sinister. There is abroad in the world of man, in the society of men and women, whether it be in the U.S.A., in Switzerland, in the U.S.S.R., among the nations of Africa and Latin America, there is abroad a more comprehensive, more subtle, more far-reaching organization of particular men who give loyalty to no particular countries but to very particular principles, according to which they have in mind a very particular destiny for, among other institutions, this Holy Roman Catholic and Apostolic Church. For them, Freemasons are puppets. And Marxists are puppets besides being temporary impediments to the working out of their will and intention."

Walker stops. His lips are moving, his eyes for the moment raised to the ceiling of the Conclave Hall.

As he remains silent, a silence falls, too, on the Cardinals, who are fascinated and stunned.

After a lapse of some seconds, Walker speaks very quietly.

"May Christ have mercy on us all, so that we make the correct decisions in this Conclave. For on us and on no one else depends the life and the death of millions. And the peace or the agony of this Church. And the perseverance of many Christians. May God have mercy on us and give us light."

He bows to the Presidents.

One Cardinal comments to his neighbor, "To think that Hank Walker would be fighting for the old colors! Who would have thought it?" He is not the only one with the same thought. But this Conclave is surprising in many ways.

Out of the corner of his eye, as Walker returns to his place, he catches the chocolate-brown blur of Cardinal Coutinho's face. Coutinho is an old friend. On the faces of Thule, Franzus, Buff, and Marquez, one can read a mixture of anger and determination. The majority of the Electors have not absorbed all that Walker has told them.

But, even so, there is a fresh sensation among them. For the first time since the Conclave began, each Cardinal has begun to feel the real tug and push of a Papal Conclave.

Big issues now occupy the forefront of their minds.

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(Translated from The Final Conclave 1978 1st edition from Corgi Books pages 277-288)